

# A true Prospect For the BISHOPS Priests and Deacons.

And all other within the jurisdiction of the Church of England, who are Professors of the *Common Prayer*, through which they may see how far they are short in Faith, Principle and practise of divers sound truths therein specified.

Also the proper right of the *Quakers*, to divers good things therein vindicated and pleaded for, which no other people upon the earth can justly challenge.

And instead of being persecuted, the *Quakers* ought to be protected by the Laws of King *Edward the sixth*, *Queen Elizabeth the first*, and *Charles the Second*, which established the book of *Common Prayer*, in Equity and Right Reason, which is the life of all just *Laws*.

Whereunto is annexed divers of the *Priests* practices, for which they have no proof in the *Scripture*.

Published by a lover of truth and Righteousness where ever it appears, known by the name of

*Ambrose Rigg.*

And this is the confidence that we have in God, that if we ask any thing according to his will, he heareth us. *John 1. 11.*

But let him like in Faith nothing wavering, for he that wavereth is like a wave of the Sea, driven with the wind, and so sed. *Jam. 1. 6.*

For let not that man think that he shall receive any thing from God. *Verse 7.*

Printed for. M. W.

✓ To the moderate and Courteous  
READER,

**M**<sup>Y</sup> principle end and aime in this small Treatise, is to set forth, and vindicate the sound and ancient Truth in the Common-Prayer Book, as it is now established, and to bring the same forth, as the Sun from under the Clouds, that they may shine in brightness to the ends of the earth; which thou wilt find true, if thou read over this small book with a single eye, and not stumble at my plain down-right dealing, with the men who so much crie up that book at this day, and yet cannot away with those who answers the same in life and practise, even every particular thereof, which is gathered out of the Scriptures: and onely denies those things, and them for practising those things, which are not taken out of the Scripture, wherein doth lye the great difference between them at this day, wherein the Lord is bringing to light many things which long hath laid hid and vaild in secret, and is revealing the Mysteries of his Kingdome unto his sons and daughters, servants and hand-maids: And all Superstition, and superstitious Ceremonies, he will utterly deface and demolish, though never so strongly fortified outwardly, and will set up his own righteousness and way of worship, which is in spirit and truth according to the testimony of his Son in former Ages. Iohn 4. 24. In which alone he will manifest his love, power, presence, and vertue, unto mankind again in the way of their recovery from the snares of death and darkness, under which their souls have long mourned, that they may set forth his noble Acts, and declare his wondrous works unto generations to come. And for this cause he hath raised up many at this day to testifie unto his Name and power, and is leading them from one Nation to another people, to give testimony unto his Son who is come into the world to save sinners and to finish transgression in the earth, that his praise may be perfected among the Sons of men, and he will suffer one Possard of the earth to dash in pieces another, until this be accomplished, and no weapon formed against this decree shall prosper, for this is that cause for which he ever appeared in any age and time whatsoever, and  
for



*Peabody fund*

for which he hath manifestly appeared in divers manners in this our age, and hath overturned many high Mountains of the earth that he might fully vindicate his own truth where ever it appeareth without respect to rich or poor, bond or free, male or female, high or low, but in every Nation they who fear him and work righteousness he will accept, that no flesh may glory before him who is rich in mercy, and tender in compassion, to all who early seek his face in righteousness.

Therefore be not rash, nor inconsiderate in these things which are of great moment, but weigh every sentence in the ballance of equity, so wilt thou come to a right understanding of the truth herein declared.

And my end is not in this treatise that the Priests who so grossly abuses their own principles and Prayers, should be destroyed with a carnal weapon, (for my weapon to them is not carnal) but that they may come to repentance, and find mercy with the Lord, and that the people may be truly founded upon the Rock of Ages, never more to slide nor fall: and for this doth my soul travail in suffering and heavinesse even to this day, waiting for the promotion of that truth spoken of in the book of Common Prayer, which the Scriptures of the Prophets, Christ and the Apostles bears witness unto, in patience enduring all things till the words of God be fulfilled.

written the 22. day  
of the 4th. month  
1663.

Who am a lover of Righteousnesse and  
truth, and a sufferer for the same,  
Called, Ambrose Rigge.

## A true prospect for the Bishops, Priests and Deacons, and all other within the Jurisdiction of the Church of England, &c.

**G**od who in the beginning made man upright in his own image and likeness, and gave him life and dominion over death and darkness, and the power thereof, making him an instrument to shew forth his praise and glory in the earth, far above any other living creature which his hand made. In which dominion and life while man stood, he had the blessing and presence of Almighty God upon him, and with him, and had perfect dominion over all the Beasts of the field, and the Fowls of the Aire, and knew no sin, neither curse,

death nor darkness, but stood in perfect freedom as the son and heir of God, in whom God had more delight than any other creature which he made, insomuch that he set him in that place in which his chiefest delight was, that he might dress it and keep it, for his Creator to walk in, where also was the tree of life which yielded food to man, so that he was altogether unsensible of any misery, sorrow, or tribulation of body, or soul; neither was he in bondage to any creature, but Lord and Ruler over all the whole creation according to the word of the Lord, *Gen. 1. 28.* in which free covenant of life he perfectly stood till the Serpent grudged his glory, and in the envy sowed a cursed seed which took root in his heart, since which time hath brought forth many wicked branches which hath long cumbered the ground.

And for receiving this and disobeying the word of the Lord, he was dethroned from all his glory, and was exposed to all misery, and cursedness of body and soul, with all his seed and race after him, and was driven into the earth from the presence of the Lord, and then was altogether unsensible of life and immortality with God, it being wholly departed from him by reason of transgression, so that he was only a slave in Satans kingdom, wholly led captive at his will, where death and darkness only was, which got dominion over him, and then he became a degenerate plant of a strange Vine unto God, and brought forth fruit in which God had no delight, therefore he hid his face from him, so that man could not find him nor his power and glory.

Then the Lord in love and tender compassion to his flock and race, did raise up *Moses* his faithful servant to testify unto his righteousness, though one not eloquent but of a slow speech, as he himself testifieth *Exod. 4. 10.* yet him he chose to go unto *Pharaoh* King of *Egypt*, to declare his power and glory to man again, from which he was separated by transgression, by whom he gave forth his righteous Law, *John 1. 17.* as a flaming sword which turned every way upon man in his fallen state under the power of which he was to remain, till the promised seed was come to break the head and power of the Serpent, which had thus captivated man unto his will, as is above said: For the recovery of which the Lord raised up many faithful witnesses to testify unto his power, as *Isaiah* *Ier.* *Ezek.* *Dan.* and



and the rest, yet in their dayes did the false Prophet appear who violated the Law which *Moses* had given forth and sought for their gain from their quarter as many do now, and could never have enough *Isa.* 56. 11. and *Jeremiah* cryed, woe unto the Pastors that did destroy and scatter the sheep of the Lords pasture, who cryed peace unto them who despised the Lord as such doth now, *Ier.* 23. 1. 17. and *Ezek.* said they fed of the far, and cloathed of the wooll, but they killed them that were fed, unto such he cryed woe, *Ezek.* 34. 1. 2. 3. and *Hosea* said, they were like troops of robbers *Hosea* 6. 9. and *Micha* said, *they built up Zion with blood, and Ierusalem with iniquity*, *Micha* 3. 11. 12. and said *the best of them was as a bryer, and the most purest of them sharper then a thorn hedge*, *Mic.* 6. 4. and Christ said in *Matt.* 7. *Do men gather grapes of Thornes?* for so he described the false Prophets who did rent and tear the wooll from his Lambs which he had chosen, even as they do at this day, bearing the same mark as the same doth at this day; and for this purpose was the Son of man manifested to convince man of all his ungodly deeds, words and thoughts, and to make him an instrument of his glory again, and to restore him into that freedome which he lost by transgression out of the curse, death and darknes into which he was cast, and for the full perfecting of this great work did the Son of God lay down his life, which life after it was offered up was manifested in mortal flesh, and raised up many from the Graves in which they had long laid dead, by reason of sin, and by the vertue thereof many was brought into unity with God, and the full enjoyment of his presence again, as man had before he fell, and was more then conquerors over death, darknes, and him that had the power thereof, though into this state they came through many and great tribulations, which they sustained from them in whom the seed of enmity did rule, who alwaies hated and persecuted them whereever they appeared, as a cloud of witnesses in the Scripture of truth doth testify hereunto.

In that estate did the serpent appear as a beast having great power, and made war with the Lamb and the Saints of the most high and overcame them, and power was given unto him over all kindreds, *tongues and nations*, *Rev.* 13. 7. to impose what kind of worship as he would, then he set up the whore spoken of in *Rev.* 17. who made

all

all Nations drunk with the wine of her fornication, yea the Kings of the earth also was made drunk with her cup, *verse 2.* Since which time all nations hath gone a whoring from the Lord and hath worshipped the beast, and received his image through imposition, being forced by violence into that which the Lord was not found in, so then a dark and gloomy night overspread the whole earth, which endured many generations, in which many stumbled and fell, and went astray like lost sheep, and were made a prey upon by the Owles of the desert, who then croupe out and ravened for their bellies and sought to the Kings of the earth, (who was made drunk as aforesaid) to exercise Lordship over the consciences of thousands, which was granted them, then they invented divers kinds of punishments for them who would not worship the beast and receive his image, *Rev. 13. 15, 16.* till the earth was wholly voyd both of the knowledge of God and his power; and then the night came over the earth wherein no man could work, then the Devil wrought in darkness, and filled the earth with his power and violence, till Popery was fully rooted and sprung up into many great branches, and brought forth much cursed fruit as fire, faggot inquisition, racking, and renting of the persons of men and women to set up and mainrain the beast in his throne, who had got power over all the kindreds of the earth, in which dominion he long stood and magnified himself in the greatness of his strength, saying *who is like unto the beast, and who is able to make war with him.*

In this power he stood compleat in this Nation untill the dayes of King *Edward the 6th.* whom the Lord raised to do mighty and notable acts against this monster, inso much that he utterly abolished his power and worship in that way and form as it then stood, and erected another more near unto the truth and way of God as he then judged, and called it the *Common Prayer*, which he established by Law, enjoyning all his Subjects to a conformity thereunto, into which the Priests readily crept, though such as formerly had read the Mass because it was like to bring them in some gain, yet notwithstanding there was a thirst in thousands after righteousness, and the way thereof, yea even in the contrivers of the aforesaid book, though now the Merchants of *Babylon* doth make a trade thereof for dishonest gain, who neither desireth righteousness nor the way there-

thereof. So here I shall pass by all the vain Superstitions in he said book which hath no ground in the scriptures, for my principle aim is in this discourse to instance only those things which are of weight and concernment, which is the sound truths laid down and inserted in this book, which is collected out of the scriptures, and many things prayed for in that book which the Priests say now cannot be received nor attained to, as hereafter I shall make appear.

So that if any should question us who are called *Quakers*, why we come not to hear them read the Common Prayer, or persecute us for not hearing of them.

Our plea is to such, that forasmuch as the teachers of this age who reads the Common Prayer doth deny those solemn covenants which they cause many to take at the first receiving of a child into their Congregation, causing them to promise and vow three things in the childs name.

*First that he shall forsake the Devil and all his works, and all the sinful lusts of the flesh*, which covenant they say when the child comes of age he is bound to perform.

And we find by dayly experience that when the child comes of age, the Priest tells him that he cannot forsake all the Devils works, but must have a body of sin while he is upon the earth, as they commonly do, which is absolutely contrary to their promise and vow in Baptisme, and therefore we deny them as Covenant-breakers, and turn away from them according to the Apostles command 2 Tim. 3.

Our second plea is, that notwithstanding they injoin the Godfathers and Godmothers (as they call them) to promise and vow that the child shall keep Gods will and Commandements, and walk in the same all the daies of his life: and afterward in their preaching saith, it is impossible to keep Gods holy will and Commandements, as many can witness, but break them every day in thought word and deed as they commonly say. And therefore we turn away from such confusion in wick they (as *Babylons Merchants*) are dayly found answering the word of the Lord, which saith, *Come out of her my people, be not partaker of her sins, least you partake of her plagues*; and we finding them so grossly overthrowing the foundation principles of the Church of England by their preaching and practise, that we are neither bound by the law of God, nor right reason to uphold or follow them.

Yet nevertheless though we deny them for abusing their own principles and duties which in words they profess and vow to pursue, yet we retain that pure principle in life and practise, which brings young and old to forsake the Devil and all his works, with all the sinful lusts of the flesh, which can never be performed or kept by the carnal man in his will, though he may promise and vow to do it, neither have we attained to the performance of this while we followed them; but as we received that which discovered their confusion unto us; and we standing in this principle at this day which the Lawes of King Edward, Queen Eliza. Charles the 1st. and Charles the 2d. doth protect, we ought not by right reason to be persecuted but rather the Priests, who dayly confound this principle, which gives every Infant admittance into the Church of England to be a member thereof.

2. We retain that which brings us to keep Gods holy will and Commandements, which is Gods love shed abroad in our hearts, and by this doth many know that we love him because we keep his Commandements. *and his Commandements are not grievous but joyous*, Joh. 14. 15. Therefore it is contrary to right reason that we should suffer for keeping these principles pure and inviolable, which the Church of England imposes upon every Infant, while their own teachers in doctrine and practise are opposers of these principles, in affirming that no man on this side the Grave can keep Gods will and Commandements, but must have a body of sin while they live, through which the Commandements of God is broken every day, witness their dayly outcry against perfection in this life, which the aforesaid principles holds forth, for he who forsakes the Devil and all his works, and all the pomps and pleasures of the world, *mark that* and all the sinful lusts of the same, and keeps Gods holy will and Commandements and walks in the same all the dayes of his life, *Mark that also* is not such a perfect man all the dayes of his life? and if so, is not this contrary to the Priests Doctrine who dayly affirme the contrary, therefore let any rational man judge whether we or they ought to suffer by the Kings lawes.

Furthermore our plea is against them in this thing, in causing men and women to promise and vow such things as aforesaid, which cannot be performed, and so layes heavy burthens upon them, which

which they themselves are so far from touching, that they cry out it is impossible to be born, and so makes them truce-breakers, and teaches the children to call such Godfathers and Godmothers, which is not so, for they are neither the childrens God nor their father, nor mother, neither hath their God a father or a mother. So this thing we cannot but deny them in, because we beleive it is not of God, neither do we read that any of the sons or daughters of God in the Scripture of truth did use such sayings, nor the Ministers of the Gospel impose such things upon any in their infancy; but if any aske how this was instituted first, and how these Ministers came by such things who now use them, my answer is according to the ancient writers.

In the year of the world 4102. and of Christ 142. being the first year of the reigne of *Anthonius* the Emperor, was *Iginus* consecrated Pope, he reigned four years three moneths and six daies, he ordained that every child in Baptisme should have a Godfather and a Godmother standing at the Font, and so likewise at the time of confirmation.

Therefore we not finding such a practise warranted by the Scripture, but invented by the Pope as aforesaid, we cannot own it nor them in it, or think it so be requisite to salvation, nor beleive it is of God at all, but a blind ceremony set up in the invention of man, and practised by them who cannot keep the commands of God, and therefore is not to be required of any man according to the 6th. Article of the book of Canons in these words.

*Holy Scripture containeth all things necessary to Salvation, so that whatsoever is not contained in the Scriptures nor may be proved thereby, is not to be required of any man that it should be beleived as an Article of the faith or to be thought requisite or necessary to salvation.*

*Likewise in the 20th. Article.*

The Church hath power to decree Rites and Ceremonies of faith, and yet it is not lawful for the Church to ordain any thing that is contrary to Gods word written, neither may it so expound one place of Scripture that it be repugnant to another, wherefore although the Church be a witness and a keeper of holy writ, yet it ought not to decree any thing against the same, so besides, the same ought not to inforce any thing to be beleived for necessity of salvation.

*Likewise in the 25. Article of the Canons.*

General counsels may not be gathered together without the Commandement and Writ of Princes; and when they be gathered together, forasmuch as they be an assembly of men, whereof all be not governed by the spirit and word of God, they may erre, and sometimes have erre even in things appertaining to God, wherefore things ordained by them as necessary to salvation, have neither strength nor Authority unless it may be declared that they be taken out of the holy Scriptures.

Therefore this invention of sprinkling Infantes, with Godfathers and Godmothers, being not taken out of the Scripture, neither can be proved thereby, hath no strength nor Authority, neither is to be belived as requisite to salvation, but is judged, deemed and taken to be an error first of Pope *Innocent*, and since of the general counsels according to the abovesaid Articles,

Furthermore our plea is, that forasmuch as the contrivers and setters forth of the book of Common Prayer, hath collected many good and true sayings out of the Scripture, and hath put them into divers Prayers, in which they desire to come into the same condition which the holy men of God witnessed in former ages; of which things the Lord hath made us witnesses at this day in life and practise and in measure have obtained of the Lord according to our desire, having asked the same in faith without wavering, which are set down in divers places of the Common-Prayer book, which the Priests and professors of this generation affirmeth can never be obtained while men live, and therefore these prayers set down in the Common-Prayer-book, and the things prayed for therein is quite contrary to their faith, as hereafter shall be made appear.

*In the Collect upon the Circumcision of Christ.*

*They pray to God to grant them the true Circumcision of the spirit, that their hearts and all their members may be mortified from all worldly and carnal lusts, and that they may in all things obey Gods blessed will, &c.*

Now let the wise in heart judge of this thing whether they do beleive that their hearts and all their members can be mortified from all worldly and carnal lusts, and whether they can in all things obey Gods blessed will while they are upon the earth? for after it is impossible they should, and if they beleive they can, why are the

Quaker



Quakers persecuted for being of the same faith and praying for the same things, but if they believe these things cannot be attained, then what is their prayers worth, *For whatsoever is not of faith is sin, Rom. 14. 23.* So these good desires are turned into sin by this faithless generation of teachers, who instead of propagating these prayers they are sound-dep avers of them, but the *Colossians* witnessed the body of *sup put off by the circumcision of Christ, Coll. 2. 11.* So whether the Apostles testimony or the Priests testimony is according to the Scripture let the honest heart judge.

*In the Collect for the first Sunday in Lent.*

*They pray to God to give them grace to use such abstinence, that their flesh being subdued to the spirit they may obey his godly motions.*

Herein they seem to own the spirits motion in words, which they do, and have so long cried against, scoffing and scorning them who witness this spirit to lead them, calling it error and Heresy to the Quakers thus to affirm, though they read these things daily in their assemblies, yet they do not mean that ever they shall come to pass, for if people were subdued to the spirit, and came to obey the Godly motions thereof, they know people would soon leave them as the Quakers have done, so whether the Quakers or them are enemies to those good things in the Common-Prayer, let sober minded people judge.

*In the Collect for the third Sunday after Easter.*

*They affirm that God sheweth to all that be in error the light of his truth to the intent they may return into the way of righteousness.*

This is most true, and that which the Quakers from the beginning have testified of, for which they are and have been all along oppressed and persecuted, for if men that be in error be lighted with the light of Gods truth which is Christ, and that to the intent they may return into the way of righteousness; then they who turnes people to this light, turns them into the way of righteousness, but they who instead of turning people to this light cries against it, and keeps people from following of it, such doth not bring people into the way of righteousness as we see by dayly experience, and so are not promoters of the truth in the Common-Prayer Book, though for their own gain they may read it outwardly, yet it is manifestly seen that these blind guides are more for the promoting of Superstitions

Ceremonies in the said book which hath no ground nor proof in the Scripture, and so by the 20. and 21 Article of the book of Canons is declared to be of no force nor strength; yea far more then the testifying and vindicating the sound fundamental truths therein, which is collected out of the Scripture of truth which the Quakers both own and practise in life, doctrine, and conversation; which light being followed and regarded would lead people to life and salvation, if it were not eclipsed and veiled through these faithless generation of men, who seeks to take away the Key of Knowledge which is the true light of Christ the truth, *wherewith he hath lighted every man that cometh into the world*, John 1. 9. and so will neither enter themselves nor suffer them that would, so let any judge whether the Quakers or the Priests ought to be protected by the Lawes of King *Edw.* the sixt Queen *Eliza.* King *James*, and King *Charles*, and whether of them lives more in obedience to the sound fundamental truths in the Common-Prayer book.

*In the Collect for Whitsunday.*

They say, *God hath taught the hearts of his faithful people by the sending to them the light of his holy spirit, and they desire by the same spirit to have a right judgement in all things.*

If this affirmation be true as certain it is, then what need hath people of their teachings, unless it be to keep them in blindness of heart from the dictates of this spirit, whereby the hearts of his faithful people is taught according to this Collect, which is agreeable to the Scripture, which saith, *All thy children shall be taught of the Lord*, Isa. 54. 13. Joh. 6. 45. And again the Apostle saith to confirme this, *The grace of God which bringeth salvation hath appeared to all men teaching us, &c.* Titus 2. 11. 12. all which the Quakers own and witness, and therefore they deny them who denies these things, and would have people ever learning of them, that they may ever feed them with money, and if people have a right judgement in all things by the holy spirit of God according to this collect, then they who are against this spirit in its teachings and leadings, must of necessity have no right judgement in any thing, and this the Priests hath manifestly appeared against both in word and righting; and therefore let their own Common-Prayer book be a witness between them and us, whether we or they walks more according thereunto in doctrine and conversation.

*In the Communion upon the Feast of Trinity.*

They pray *that their sinful bodies may be made clean by the body of Christ and their souls washed through his precious blood, and that they may evermore dwell in him and he in them, &c.*

Here again is that confessed in words and prayed for, which the Quakers hath long travelled and laboured to see accomplished, who hath been long cried against as absurd and Heretical (for affirming that they dwelt in Christ and he dwelt in them, which is no more then this Collect plainly holds forth, and for saying they were washed by his precious blood) by the chief Priests and Rulers of this generation as many can witness, yet they themselves can confess such things in words though in works they wholly deny them, and not onely so but stir up the Rulers to persecute all those who practise the same in life and conversation, if they will not bow to every ceremony which they have woven in amongst the sound truths which will remain for ever as living witnesses against them and their Idols: And therefore the Quakers do own what is truth in the Common-Prayer, and what is collected out of the Scripture of truth, which they practised and lived in and suffered for, when they who now so highly magnifies the Common-Prayer, durst not shew themselves, but now for their own bellies extols that which they will as much cry against if another thing arise.

*In their Prayer before sprinkling of Infants.*

They pray, *That all carnal affections may dye in them, and that all things belonging to the spirit may live and grow in them, and that the new man may be raised up in them.*

In this Prayer is several good things, if rightly applied and understood, but whether they now who are Ministers and hearers of the Common-Prayer, either knowes what they ask or beleives that ever they shall receive what they pray for, is greatly questionable; their principles being so much for a body of sin, to be in young and old, while they live on the earth, which is not death but life to all carnal affections, and death to all things belonging to the spirit, and to the raising up of the new man, which cannot be raised up in any nor put on, but as the old man is put off with his deeds which is the body of sin.

*In their Prayer for Sunday.*

*They desire the Lord to grant them his holy spirit, to bear witness with their*

*their spirits, that they being his children and heirs of his kingdome, and that by the operation of the same spirit they may kill all carnal lusts and unlawful pleasures concupiscences and evil affections contrary to his will.*

What man or people can be more perfect before the Lord then they who come to attain all those things here desired, which is the highest degree of perfection, for if all carnal lusts and unlawful pleasures, concupiscences and evil affections be killed, the ground and root of all sin is killed, and there can be no more living in sin, nor branches of the same, for where the root of sin is killed, the branches cannot remain, but if many in this age who now reads over these prayers, would but recollect their memories, they would perceive that those prayers is not suitable to their faith, and so cannot be an acceptable sacrifice to God out of their mouths, Prov. 15. 8. and 27. neither can they ever receive those things they pray for unless they had more faith in the asking of them, so whether the Quakers or they have more right to those Prayers, let them who best knows their lives and doctrines only judge.

*In their prayer for the morning.*

*They desire Christ to take them into his tuition ruling and governing them with his holy spirit, that all manner of darkness and all carnal affections may be utterly chased and driven out of their hearts; and that they may be justified and saved both in body and soul.*

If any should ask one of these Metamorphosed men called Ministers, if they do beleive that all these things desired can be received while they are in the body; they would say no (I verily beleive) it is so common with them to plead for Sarans kingdome to stand while people live upon the earth, and so hath kept thousands from being justified or saved, either in body or spirit, as by sad experience we have seen overthrowing the faith of many, through cunning devised Fables, which hath been more pleaded for then the sound truths therein prescribed, for if it be asked any of them for what the Quakers are persecuted, their answer is presently, because they will not come to Church, nor be conformable to the ceremonies thereof, or some such like frivolous thing, which hath no strength nor authority in it, nor is of substance to convince any that they err in this, so long as they retain the ancient truths declared and testified unto in the Scripture of truth which their persecutors have erred from in principle and practise, and therefore the Quakers denies them and

all their inventions, and are come out from among them according to the word of the Lord, *Isa. 52. 11. 2 Cor. 6. 17.*

*In another of their Prayers for the morning.*

*They desire Christ to shine into their minds, that they may not any where stumble nor fall into any sin.*

Here is the light within prayed for to guide them out of stumbling and falling into any sin, which is a principle that they have cried against this several years counting it hereby to acknowledge a light to shine in peoples minds to guide them out of stumbling, nay they have been so far from beleiving that this light would keep them from falling into any sin, that they have leavened all people with the contrary mind that will beleive them, so here again their faith and their Prayers are as much opposite one to another as light is to darkness, and therefore the Quakers had good grounds to deny them, they certainly knowing that such sacrifices did alwayes stinck in the nostrils of the Lord, and though they make many Prayers, he will not hear, *because their hands is full of blood, Isa. 1. 14. 15. Pro. 1. 28. Jer. 14. 12.* and their fingers is polluted with iniquity, and they can never beleive any other thing but that people must continue in sin during life, and so manifest themselves to be such as James spoke unto, *James 1. 4. 3.*

*In their Prayer for Wednesday.*

*They pray that they may overcome the chief enemies of their Souls, (viz.) the desires of the world and the pleasures of the flesh and the Suggestions of the wicked spirits according to their promise in Baptisme.*

In this prayer is many good & weighty things desired, if the desirers had but faith as a grain of Mustard seed, these mountains before mentioned would be removed and cast into the Sea, never more to arise, *Mat. 17. 20.* but while they remain in unbelief they may pray and use many vain repetitions as the Hypocrites in former ages did, and have no more answer from God then they had, for we know that God heareth not sinners, but if any man do his will him he heareth, *John 9. 31.* Now if this Scripture be true what is all these many Prayers worth, who both are sinners and can never beleive they shall be otherwise in this life, this is a degree of unbelief beyond what ever I read of among the Jews, therefore such we can never receive as Ministers of Christ, who hath no more faith in him, but we do renounce them as a faithless Generation, who cannot please God in these

these their Prayers being not in faith, for without faith it is impossible to please God, *Heb. 11. 6*, So it is far contrary to justice and right reason to persecute us for coming out from such whose works declares to all men that their faith is not according to their words, and this is the only cause for which we have undergone such afflictions this many years, and not only that we have or do deny any thing that is found truth either in the Common Prayer book as it is now established, or in any other way of worship; for it is not unknown to many thousands what our lives, practises, and principles are, both in things appertaining to God, and also in civil things amongst men. So it is and will be very ridiculous to persecute us under the notion of Heriticks when it is so manifestly contrary.

*In another of their Prayers.*

*They desire God to shine into their hearts, that the night and darknes of sin, and the mists of errors on every side driven away, be brightly shining within their hearts, they may all their life space go without stumbling or offence, and may decently and seemingly walk as in the daytime being pure and clean from the works of darkness.*

Let all who reads over these lines with a single eye, Judge, how far these men are from beleiving what they here desire, for if men by the light of God shining within their hearts can go all their life space without stumbling or offence, why is the Quakers persecuted for holding forth this light for all people to be guided by? do we think that the Common-Prayer Readers of these times will own this? if so; why do they so much condemne it in Pulpit and Press? if nor, why do they profess it with their mouths, when their hearts are so far from the beleif thereof? this is but feigned humilitie and will-worship, which is double Hypocrisie; so either they must deny their own words in all these foregoing Prayers, or else they must acknowledge the Quakers holds more of the sound truths in the Book of Common-Prayer then they themselves do in principle and practise; and therefore for shame give over persecuting of them, and reprove the Priests for their confusion and hypocrisie and unbeleif, that they may repent thereof, if the day of long-suffering be not over, for many hath been turned aside through their enchantments, from the way of truth and life, which the Lord hath set before them: Therefore by the Law of God and the King they are not to be upheld nor protected in their hypocrisie and wil-worship, being  
utterly



utterly repugnant to the sound truths in the Common-Prayer book which by law is established.

*In the Collect for the 19th. Sunday after Trinity.*

*Wherein they desire the Lord mercifully to grant that his holy spirit may in all things direct and rule their hearts, &c.*

This hath been counted absurd also in the Quakers to believe any such thing as the spirit of God to direct and rule their hearts in all things ; oh how they have been abused by the Priests and their followers for owing what is prayed for in this Collect ; and if it be the mercy of God to grant his holy spirit to direct and rule the hearts of his people in all things, then why are such made a prey upon unto whom God hath shewed this mercy in giving them his holy spirit to direct and rule them in all things, who are not under the Law of God neither hath it power over them, *Gal. 3. 18.* much less ought the penalties of the Law of man to be inflicted upon them, yet such now are and in all ages have been oppressed by the Lawes, decrees, and constitutions of men, who erred from this spirit, though they professed it in words, because such who were guided by this spirit in all things, could never walk answerable to their wills, witness the Apostles who were guided by this spirit, *Acts 5. 28. 29.* witness the three children *who was directed with the spirit of God, Dan. 3.* witness *Mordecai, Esther 5. 9.* and a cloud of witnesses more in the Scriptures : So here, again the Quakers life and doctrine are answerable to the truth here inserted, and the Priests manifestly contrary.

*In the Collect for the 21. Sunday after Trinity.*

*Wherein they desire God to grant unto his faithful people pardon and peace, that they may be cleansed from all their sins, and serve God with a quiet mind.*

Again this is as far from the Priests faith as the east is from the West, for if it be possible for men to be cleansed from all their sins, and serve God with a quiet mind according to this Prayer, how will this suite with the Priests doctrine, who faith men cannot be cleansed from all their sins nor never come to peace here, but must be in a continual warfare as long as they live, and consequently not serve God with a quiet mind according to this Collect. I suppose their faith is much repugnant to this if they were thoroughly examined, yet notwithstanding they make use of these Prayers and sentences now for their gain, and for fear of punishment, yet I verily be-

leave there is not one among 500 of them that beleeves ever to receive these things praied for while they live, for what is counted more absurd at this day, then for any to beleeve that they can be cleansed from all their sins, and serve God with a quiet mind, yet these very men that cries out blasphemy against such (and tell them they need no Saviour as the Priests hath often said of the Quakers) will pray for the attainment of these things aforementioned: therefore let all Gods faithful people judge how feigned, formal, Hypocritical and faithless their prayers are which can never enter into the ears of the Lord of Sabboth who only hath respect unto the righteous and his ear is open to their cry, *Psal. 34. 15. but the face of the Lord is against them that do evil, to cut off the remembrance of them from the earth, ver. 16.* If this be true as certain it is then the Prayers of these sinful men are an abominable sacrifice, which is neither heard nor regarded by the Lord nor his people, but here also let the Quakers and the Priests be laid in the ballance together, and see whether is more equivoilent to Scriptural truth in the Book of Common-Prayer, and then they will suddenly see whether of these ought by law and right reason to be upheld and countenanced.

*In the Collect for the 6th Sunday after Epaphany.*

*Wherein they desire God to make them his sons and heirs of eternal life, and that they having this hope may purifie themselves even as he is pure, &c.*

This is a good desire indeed, and that which the Lord hath granted to many at this day, who are now the sons of God and heirs of life, but who are made more objects of the worlds wrath then such, even by them who are praying for the same condition in words, though their works shews them to be more like the sons of Belial, in whose steps they tread, who are far from being pure as God is pure, neither I do think they ever believe they shall, though they pray for the same, but are not these the principles which the Quakers have been condemned for owning, and counted Hereticks for professing which is now the publick Prayers of this Nation, established by law, all which (as they are taken out of the Scripture) we both have practised since we were a people, and do as this day if they had never been written in the Common prayer book.

*Object. But it is objected that these are not principles but good desires and godly Prayers.*

*Ans.*

*Answ.* That cannot be a good desire nor a godly prayer wherein the thing desired cannot be beleived to be obtained, *for whatsoever is not of faith is sin, Rom. 14. 23.* and therefore the Quakers cannot own them who turns the truth of God in these foregoing lines into a lye and sin, and worships they know not what; as it is too too manifest, and therefore the Quakers pleads the general issue of all these things which (I hope) there is not a rational man who reads the foregoing passages with understanding, but will bring in their verdict for them, and against the faithless prayers of these times, yet nevertheless these men cannot handsomly denie, but all the aforesaid Collects either is or ought to be the substance of things hoped for; and if they will not own them to be principles; they must own them conditions attainable to the children of God; or else why do they pray for them, and if so then they must either own the Quakers Doctrine or deny that part of the Common-Prayer, which may be proved by the Scripture, and is taken out of the Scripture, and so vindicate none but that part which is neither taken out of the Scripture nor can be proved by the Scripture, which they are most ready to do, and alwaies have done, though it is of no strength nor authority nor ought to be forced upon any as necessarie to salvation as may appear by the 6th. Article of their own Canons, and also by the 20. and 21. Articles of the same: So whether the Quakers are to be condemned for vindicating that part of the Common-Prayer which is taken out of the Scripture, which hath strength and authority in it, or the Priests for vindicating that part of the Common-Prayer which is not taken out of the Scripture nor can be proved thereby is left to the verdict of every judicious man.

*Here followeth several particulars of the Priests practise which is not taken out of the Scripture nor can be proved thereby, which the Quakers judges of no strength nor authority, neither ought to be forced upon any as necessary to salvation, as may appear by the 21. Article of the book of Canons.*

1. **F**irst their sprinkling Infants with water; and signing them with the signe of the Crofs in their foreheads, is not taken out of the Scripture nor cannot be proved thereby; therefore it is of no strength nor authority.

2. Having Godfathers and Godmothers standing at the Font is

not taken out of the Scripture nor cannot be proved thereby therefore of no force.

3. Their saying that people must have a body of sin as long as they live, cannot be proved by the Scripture, nor is not taken out of the Scripture, therefore is an error in all the believers thereof.

4. Their saying that none can keep the commands of God, is not taken out of the Scripture, nor can be proved by the Scripture, herein they shew they are led by the spirit of error.

5. Their abstaining from flesh in the time called Lent, is not taken out of the Scripture, nor can be proved thereby.

6. To read and Preach in a Tipper-hood or surplice, is not taken out of the Scripture, nor can be proved thereby.

7. To keep so many daies in a year from working, calling them Holy daies, and therein tollerating drunkenness, wantonness, and plaies, and vice, is not taken out of the Scripture nor can be proved thereby.

8. To take a Text of scripture and raise so many arguments and doctrines, reasons and uses from it, is not taken out of the Scripture nor can be proved thereby.

9. To erect an Altar in their Church and to bow so many times thereunto, is not taken out of the Scripture nor can be proved thereby.

10. To give bread and wine to people kneeling twice a year is not taken out of the Scripture nor can be proved thereby.

11. To have ten shillings more or less as they can get for a Funerall sermon (as they call it) is not taken out of the Scripture nor cannot be proved thereby.

12. To cause women to come into the Steeple-house in a white cloath, and to have money for speaking words over them after child birth, is not taken out of the Scripture nor can be proved thereby.

13. To have a Sexton to ring the bells three times before their service, is not taken out of the Scripture nor can be proved thereby.

14. To take so much a year of every Parish for preaching or reading is not taken out of the Scripture nor can be proved thereby.

15. To take Tythes and offerings of people for the aforesaid work, yea of those for which they do no work, cannot be proved by the Scripture.

So all the particulars, and many more which now are and have been

been used & practised by the teachers of this generation which they have no ground in the Scripture for, which hath been set up in the night of Apostacy from the life and spirit of God by the false Prophets and Antechrists, which entered into the world above 1600. years ago, being prophesied of by Christ, *Matt. 7. 15. 16. 17.* by their fruits he then said they should be known, comparing them to thorns and thistles, of which men cannot gather grapes nor figs, as appears at this day, for neither of these can be gathered of these false Prophets of our age; and are they not inwardly ravening wolves according to Christs words, for if any come to receive and follow the light of Gods spirit within, to guide them, such they seek to devour with all their strength, though outwardly they will cover themselves with the same words as appears by the aforesaid Treatise, that they may appear outwardly like sheep, though inwardly they are quite contrary; and in *Matt. 24.* Christ said unto his Disciples, *When these false Prophets should say, lo, here is Christ, and lo there; beleive them not,* and hath not these fulfilled his words, who sometimes hath cried, lo here is Christ in the Common-Praier, and then afterwards hath cried, lo there is Christ in the Presbyterian-worship, and in the Independant worship, and hath cried down the Common-praier, as Popish and Superstitious, when the powers of the nation turned against it, of which thousands in this nation are witnesses, and now they cry lo here is Christ again in the Common-praier-worship, because it is set up by an outward law, but still they are as briers and thorns, through which a Lamb cannot pass without his wool rent from him and his life sought for a prey, witness, *Leonard Letchfor* of Hurst Perpoint, *George Butler* of Broadwater, *Rob. Baker* of Rottingden, *Richard wellar* of Warbleton, *Charles Blackwel* of Stening, *George Vinter* of Covecold, *Henry Hollonell* of Ilvil, all Metamorphosed men called Ministers in *Sussex*, with divers others who have been grievous ravenors of the Lambs of Christ this several years last past, and hath changed out of one shape into another, and then back again for their own intrests; and notwithstanding they cry up the Common-praier, yet they imprison and persecute those who walkes answerable to the good things therein contained, because they cannot countenance them in their hipocrisie, but are in all things led and guided by the spirit of God which alwaies cried, *Woe to such*, *Mat. 23.* So these and others are left to the judgment of

of Almighty God who will plead with them for all these things, who both hath delivered and will deliver his sheep from their mouths, that they shall not alwaies make a prey upon them as hitherto they have done, so let all sober people who can but read the Scriptures, judge of the aforesaid men, whether they are Ministers of Christ or of Antichrist, who went out into the world with many false Prophets in the daies of *Iohn* as himself testified, 1 *Iohn* 2. 18. these Antichrists sought to seduce the children of God from the anointing within them, as they do now, *verse* 26. 27. of whose race these are of this age, who though they daily read of the light and spirit of God within people in their Common-prayers, yet they would seduce people from it if possible they could, and this testimony I was moved of the Lord to give concerning them under whose iniquity I do at this time suffer, and several years have done for keeping a good conscience towards God and all men, as many hundreds of my dear companions have done, and for testifying against their evil deeds, in which we all remain in patience till the words of God be fulfilled, rejoicing in heart that we are counted worthy to suffer for him who is gone before who was made perfect thereby, as we hope to be in the Lords appointed time, who hath caused all things to work together for good unto us hitherto, Blessed, praised, honoured, be his eternal name, of us and all who know him, henceforth and for evermore.

*Here followeth a few words of Exhortation unto all who inhabiteth in the skirts and Suburbs of Babylon, that they may come forth and not partake of her sins, least they partake of her judgements. And a salutation of Love to the seed of God who are come forth already.*

<p><b>A</b> wake awake ye people all          And mark what I do say,          This day the Lord to you doth call,          See you no longer stay,          One from these wicked workers come          While you have day &amp; time,          That with the Lord you may have          And lay down in his arm.</p>	<p>For he will thoro'ly avenge          The wrongs of his Elect,          Who many years oppress have been          By this ungodly Sect.          Who for their bellies devoured have          Both widows and fatherless.          And mightily they do now crave          To have the life at last.</p>
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Of all who will not to them bend Their Image to adore Their lives they now seek for to end As did Herod before. But God will save his chosen seed By his Almighty power, And only bring his wrath and dread Upon the painted Whore. Who from the daies of Joh. till now She as a Queen hath raignd To her all Nations yet hath bowd, Who hath not life obtain'd. But now's her judgement and her wo Appeared in the earth, With all her Merchants high & low Who must now bear Gods wrath. And when all these things comes to Then shall they all confesse (pass That God did give them time and Wherein they might have rest. (space But they rejectng of his love When he invited them, So from his presence they must move And not return again. But oh ye Saints and servants all Who in Gods house doth dwell, Let not your hearts and spirits fall Till God these things fulfil. Who for the sake of his Elect These things shall greatly hast, And all his Lambs he will protect Till this be overpast. He will as greatly now appear For his own chosen's sake,	As he did in the day and year When Israel he did shake. And all his enemies now shall Both mourn and sore lament, Who long refus'd to hear his call, Nor would not then repent. Eventill his patience-wearied was His mercy turn'd to ire, Such now for ever must cry alas In the devouring fire. Which was prepared of old For all that wicked crew, Who will not hear when they are told That all these things are true. But in Rebellion hath gone on Against the Lord of might And hath refused to be won When he did them invite. Therefore his patience now shall cease To all his enemies And only judgement shall increase To all eternities. But he will bless his Heritage With happines and peace, rage And save them from the heat and Of such as do increase. In wickedness and cruelty Upon his children dear Who hath respect unto their cry And their complaint doth hear. Therefore ye Plants of Gods renown, In faith and patience dwell This will preserve you to the Crown In which I say farwel.
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This was writtten the 24. day of the 4th. moneth in the year  
1663. By a Brother and companion to all the servants  
of Christ who is called

Ambrose Rigge.

The END. ●